

Modest DEFENCE

OF

Publick STEW S:

OR, AN

ESSAY

UPON

WHORING.

As it is now practis'd in these Kingdoms.

*Certainly some Kind of Incontinency may be necessary
to preserve Chastity, as one Fire is extinguished
by another.*

Seneca.

*Not only Man's Imperial Race, but they
That wing the liquid Air, or swim the Sea,
Or haunt the Desert, rush into the Flame,
For Love is Lord of All, and is in All the same.*

Dryden's Virg.

By the late Colonel HARRY MORDAUNT.

L O N D O N:

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*To the Most Valuable Good-for-nothing
FEMALE Living.*

MUST Interest to Honour be prefer'd?
To save my Credit, shall I break my Word?
I know not how to steer in such a Storm:
Rashly I spoke, more rashly still perform.
My Zeal to Truth, at least, you will approve,
Tho' Truth weighs little in the Scales of Love.
Still upon that alone 'tis I depend:
So bold a Gamester rarely gains his End:
I stake the Lover down to win the Friend.



TO THE
GENTLEMEN
OF THE
SOCIETIES
FOR

Reformation of MANNERS.

Gentlemen,

THE great Pains and Diligence
You have employ'd, in the
Defence of Modesty and Vir-
tue, give you an undisputed Title to the
Address of this Treatise; tho' it is with
the utmost Concern that I find myself
under a Necessity of writing it, and that
after so much Reforming, there should
be any Thing left to say upon the Sub-
ject, besides congratulating You upon
Your happy Success. It is no small Ad-
dition to my Grief to observe, that
Your Endeavours to suppress Lewdness,
have only serv'd to promote it; and that
this *Branch* of Immorality has grown
under Your Hands, as if it was *prun'd*
instead of being *lopp'd*. But however
Your ill Success may grieve, it cannot

astonish me: What else could we hope for, from Your persecuting of poor strolling Damsels? From Your stopping up those *Drains* and *Sluices* we had to let out Lewdness? From Your demolishing those *Horn-works* and *Breast-works* of Modesty? Those *Ramparts* and *Ditches* within which the Virtue of our Wives and Daughters lay so conveniently *intrench'd*? An Intrenchment so much the safer, by how much the *Ditches* were harder to be fill'd up. Or what better could we expect, from Your Carting of Bawds, than that the Great Leviathan of Letchery, for Want of these Tubsto play with, should with one Whisk of his Tail, overset the *Vessel* of Modesty? Which, in her best Trim, we know to be somewhat *Leaky*, and to have a very unsteady *Helm*.

An ancient Philosopher compares Lewdness to a wild, fiery, and head-strong young Colt, which can never be broke till he is rid into a Bog: And *Plato*, on the same Subject, has these Words: *The Gods*, says he, *have given us one disobedient and unruly Member, which, like*

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a greedy and ravenous Animal that wants Food, grows wild and furious till having imbib'd the Fruit of the common Thirst, he has plentifully besprinkl'd and bedew'd the Bottom of the Womb.

And now I have mention'd the Philosophers, I must beg your Patience for a Moment, to hear a short Account of their Amours: For nothing will convince us of the irresistible Force of Love, and the Folly of hoping to suppress it, sooner than reflecting, that those venerable Sages, those Standards of Morality, those great Reformers of the World, were so sensibly touch'd with this tender Passion.

Socrates confess'd, that, in his old Age, he felt a strange Tickling all over him for five Days, only by a Girl's touching his Shoulder.

Xenophon made open Profession of his passionate Love to *Clineas*.

Aristippus, of *Cyrene*, writ a lewd Book of antient Delights; he compar'd a Woman to a House or a Ship, that was the better for being used: He asserted, that there was no Crime in Pleasure, but only in being a Slave to

it: And often us'd to say, *I enjoy Lais, but Lais does not enjoy me.*

Theodorus openly maintain'd, that a wise Man might, without Shame or Scandal, keep Company with common Harlots.

Plato, our great Pattern for Chaste Love, proposes, as the greatest Reward for publick Service, that he who has perform'd a signal Exploit, should not be deny'd any amorous Favour. He writ a Description of the Loves of his Time, and several amorous Sonnets upon his own Minions: His chief Favourites were *Asterus*, *Dio*, *Phædrus*, and *Agatho*; but he had, for Variety, his Female Darling *Archeanassa*; and was so noted for Wantonness, that *Antisthenes* gave him the Nick-name of *Satbo*, i. e. *Well furnish'd*.

Polemo was prosecuted by his Wife for Male Venery.

Crantor made no Secret of his Love to his Pupil *Arcefilaus*.

Arcefilaus made Love to *Demetrius* and *Leocharus*; the last, he said, he would fain have open'd: Besides, he openly frequented the two *Elean* Courtezans, *Theodota* and *Philæta*, and was himself enjoy'd

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joy'd by *Demochares* and *Pythocles*: He suffer'd the last, he said, for Patience Sake.

Bion was noted for debauching his own Scholars.

Aristotle, the first *Peripatetick*, had a Son call'd *Nicomachus*, by his Concubine *Herpilis*: He lov'd her so well, that he left her in his Will a Talent of Silver, and the Choice of his Country Houses, that, as he says, the Damsel might have no Reason to complain: He enjoy'd, beside the Eunuch *Hermias*, others say, only his Concubine *Pythais*, upon whom he writ a Hymn, call'd, *The Inside*.

Demetrius Phalereus, who had 360 Statues in *Athens*, kept *Lamia* for his Concubine, and at the same Time was himself enjoyd by *Cleo*: He writ a Treatise, call'd, *The Lover*, and was nicknam'd by the Courtezans, *Charito Blepharus*, i. e. *A Charmer of Ladies*; and *Lampetes*, i. e. *A great Boaster of his Abilities*.

Diogenes, the *Cynick*, us'd to say, that Women ought to be in Common, and that Marriage was nothing but a Man's getting a Woman in the Mind to be

cou'd

lain with: He often us'd Manual Venerary in the Publick Market-place, with this Saying, *Oh! that I, assuage my Hunger thus with rubbing of my Stomach!*

But what Wonder if the old *Academicks*, the *Cyrenaicks*, and *Peripateticks*, were so lewdly Wanton, when the very *Stoicks*, who prided themselves in the Conquest of all their other Passions, were forced to submit to this?

Zeno, indeed, the Founder of that Sect, was remarkable for his Modesty, because he rarely made use of Boys, and took but once an ordinary Maid Servant to Bed, that he might not be thought to hate the Sex; yet, in his Commonwealth, he was for a Community of Women; and writ a Treatise, wherein he regulated the Motions in getting a Maidenhead, and philosophically prov'd Action and Re-action to be equal.

Chrysippus and *Appollodorus* agree with *Zeno* in a Community of Women, and say, that a wise Man may be in Love with handsome Boys.

Erillus, a Scholar of *Zeno's*, was a notorious Debauchee.

I need not mention the *Epicureans* that were remakable for their Obscenity.

Epicurus used to make a Pander of his own Brother ; and his Scholar, the Great *Metrodorus*, visited all the noted Courtezans in *Athens*, and publicly kept the famous *Leontium*, his Master's *Quondam* Mistress. Yet, if you will believe *Laertius*, he was every Way a good Man.

But what shall we say of our Favourite *Seneca*, who, with all his Morals, could never acquire the Reputation of Chastity? He was indeed somewhat nice in his Amours, like the Famous *Flora*, who was never enjoy'd by any thing less than a Dictator or a Consul; for he scorn'd to intrigue with any thing less than the Empress.

Now, if those reverend Schoolmasters, of Antiquity, were so Loose in their Seminals, shall we, of this Age, set up for Chastity? Have our *Oxford Students* more Command of their Passions than the *Stoicks*? Are our young *Templars* less Amorous than *Plato*? Or, is an Officer of the Army less Ticklish in the Shoulder than *Socrates*?

But

But I need not waste any Rhetorick upon so evident a Truth; for plain and clear Propositions, like Windows painted, are only the more obscure the more they are adorn'd.

I will now suppose, that You have given up the Men as incorrigible; since You are convinc'd, by Experience, that even Matrimony is not able to reclaim them. Marriage, indeed, is just such a Cure for Lewdness, as a Surfeit is for Gluttony; it gives a Man's Fancy a Distaste to the particular Dish, but leaves his Palate as Luxurious as ever; for this Reason we find so many marry'd Men that, like *Sampson's* Foxes, only do more Mischief for having their Tails ty'd. But the Women, You say, are weaker Vessels, and You are resolv'd to make them submit; rightly judging, if You could make all the Females Modest, it would put a considerable Stop to Fornication. It is great Pity, no doubt, so fine a Project should miscarry: And I would willingly entertain Hopes of seeing one of these *Bridewell* Converts. In the mean Time it would not be amiss, if You chang'd
some-

somewhat Your present Method of Conversion, especially in the Article of Whipping. It is very possible, indeed, that leaving a poor Girl Pennyless, may put her in a Way of living Honestly, tho' the Want of Money was the only Reason of her living otherwise; and the Stripping of her naked, may, for ought I know, contribute to Her Modesty, and put Her in a State of Innocence; but surely, *Gentlemen*, You must all know, that Flogging has a quite contrary Effect. This Project of pulling down Bawdy-houses to prevent Uncleanness, puts me in Mind of a certain Over-nice Gentleman, who could never Fancy his Garden look'd Sweet, till he had demolish'd a Bog-house that offended his Eye, in One Corner of it; but it was not long before every Nose in the Family was convinced of His Mistake. If Reason fails to convince, let us Profit by Example! Observe the Policy of a modern Butcher, persecuted with a Swarm of Carnivorous Flies; when all his Engines and Fly-flaps have prov'd ineffectual to defend his Stall against the Greedy Assiduity of those Carnal Insects,

he

he very judiciously cuts off a Fragment, already blown, which serves to hang up for a Cure; and thus, by Sacrificing a Small Part, already Tainted, and not worth Keeping, he wisely secures the Safety of the Rest. Or, let us go higher for Instruction, and take Example by the Grazier, who far from denying his Herd the Accustom'd Privilege of Rubbing, when their Sides are stimulated with Sharp Humours, very Industriously fixes a Stake in the Center of the Field; not so much, You may imagine, to Regale the Salacious Hides of his Cattle, as to preserve his Young Trees from Suffering by the Violence of their Friction.

I could give You more Examples of this Kind, equally full of Instruction, but that I'm loth to detain You from the Perusal of the following Treatise; and at the same Time Impatient to have the Honour of Subscribing Myself

Your Fellow-Reformer,

and Devoted Servant,

* * * *



THE PREFACE.

LEST any inquisitive Reader should puzzle his Brains to find out why this Foundling is thus clandestinely dropt at his Door, let it suffice him, that the Midwife of a Printer was unwilling to help bring it into the World, ^{to} but upon that Condition, or a much harder, that of I my openly Fathering it. I could make many other reasonable Apologies if requisite: For, besides my having follow'd the modest Example of several other pious Authors, such as that of *ΕΙΣΑΓΩΓΗ* of the Whole Duty of Man, &c. who have studied rather their Country's Publick Good, than their own Private Fame. I think, I have also play'd the Politick Part; for should my Offspring be defective, why, let it fall upon the Parish: On the other Hand, if accidentally it prove hopeful, 'tis certain I need be at no farther Trouble: There will then be Parents enough ready to own the Babe, and take it
upon

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upon themselves. Adoption amongst the Machiavillian Laws of the Muses, is strictly kept up, and every Day put in Practice; How few of our now bright Noblemen would otherwise have Wit? How many of our present thriving Poets would else want a Dinner? 'Tis a vulgar Error to imagine Men live upon their own Wits, when generally it is upon other's Follies; a Fund that carries by much the best Interest, and is by far upon the most certain Security of any: The Exchequer has been shut up, the Bank has stop't Payment, South-Sea has been demolish'd, but White's was never known to fail; and indeed how should it, when almost every Wind blows to Dover or Holy-head, some fresh Proprietor amply qualified with sufficient Stock.

I am in some Pain for the Event of this Scheme, hoping the Wicked will find it too Grave, and fearing the Godly will scarce venture beyond the Title-Page: And should they even, I know they'll object, 'tis here and there interwoven with too ludicrous Expressions, not considering that a dry Argument has occasion for the larding of Gaiety to make it the better Relish and go down. Besides, finding by the exact Account tack'd to that most edifying Ante-Heidegger * Discourse, that eighty six Thousand Offenders have been lately punish'd, and that four hundred Thousand religious Books have been distri-

* A Sermon lately preach'd against Masquerades.

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distributed about Gratis (not to mention the numberless Three-penny Jobs daily Publish'd to no Ends, or Purpose, but the Author's); I say, finding all these Measures have been taken, and that Lewdness still so much prevails, I thought it highly proper to try this Experiment, being fully convinc'd that opposite Methods often take place. Own, Preferment-Hunter! when sailing on with the Tide avails nothing, does not tacking about steer you sometimes into that snug Harbour, an Employment? Speak Hibernian Stallion! When a meek fawning Adoration turns to no Account, does not a pert assuming Arrogance frequently forward, nay, gain the critical Minute? And say, learned Ward! Where a Purge fails, is not a Vomit an infallible Recipe for a Looseness?

To conclude, when my Arguments are impartially examin'd, I doubt not but my Readers will joyn with me, that as long as it is the Nature of Man (and Naturam expellas furca licet usq; recurreat) to have a Salt Itch in the Breeches, the Brimstone under the Petticoat will be a necessary Remedy to lay it; and let him be ever so sly in the Application, it will still be found out: What avails it then to affect to conceal that which cannot be conceal'd, and that which if carried on openly and above board, would become only less detrimental and of Consequence more justifiable.

Be the Success of this Treatise as it happens, the Good of Mankind is my only Aim;

neq;

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nor am I less hearty or zealous in the Publick Welfare of my Country, than that Noble † Pattern of Sincerity, who finishes his Preface with the following Paragraphs. And now, O my G-d, the G-d of my Life; and of all my Mercies, I offer this Work to Thee; to whose Honour it is chiefly intended; that thereby I may awaken the World to just Reflections on their own Errors and Follies, and call on them to acknowledge thy Providence, to adore it, and ever to depend on it.

† B ——— p B ——— t.





A

Modest Defence, &c.



Here is nothing more idle, or shews a greater Affectation of Wit, than the modern Custom of Treating the most grave Subjects with Burlesque and Ridicule. The present Subject of *Whoring*, was I dispos'd, would furnish me sufficiently in this kind, and might possibly, if so handled, excite Mirth in those who are only capable of such low Impressions. But, as the chief Design of this Treatise is to promote the general Welfare and Happiness of Mankind, I hope to be excus'd, if I make no farther Attempts to please than are consistent with that Design. The Practise of *Whoring* has, of late Years, become so universal, and its Effects so prejudicial to Mankind, that several Attempts have been made to put a Stop to it; and a certain *Society* of Worthy Gentlemen have undertaken that Affair with a Zeal truly commendable, tho' the Success does but too plainly make it appear, that they were mistaken in their Measures, and had not rightly consider'd the

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Nature

Nature of this Evil, which we are all equally solicitous to prevent, however we may differ in our Opinions as to the Manner. And tho' the Method I intend to propose, of erecting *Publick Stews* for that Purpose, may seem at first sight somewhat ludicrous, I shall, nevertheless, make it appear to be the only Means we have now left for redressing this Grievance. As this Redress is the whole Scope and Design of this Treatise, I hope to be acquitted of my Design, when I have prov'd the following Proposition; That publick Whoring is neither so Criminal in itself, nor so detrimental to the *Society* as private Whoring; and that the encouraging of publick Whoring, by erecting *Stews*, will not only prevent most of the ill Consequences of this Vice, but even lessen the Quantity of Whoring in general, and reduce it to the narrowest Bounds which it can possibly be contain'd in. But before we proceed, it is requisite that we examine what those mischievous Effects are which Whoring naturally produces, that we may the better judge whether or no they will be prevented by this Scheme.

The greatest Evil that attends this Vice, or could well befall Mankind, is the Propagation of that infectious Disease, call'd the *French-Pox*, which in two Centuries, has made such incredible Havock all over *Europe*. In these Kindoms it is seldom fails to attend Whoring, now a days mistaken for Gallantry and Politeness, that a hale, robust Constitution is esteem'd a Mark of Ungentility; and a healthy young Fellow is look'd upon with the same View, as if he had spent his Life in a Cottage. Our Gentlemen of the Army, whose unsettled way of Life makes it inconvenient for them to marry, are hereby very much weaken'd and enervated; and render'd unfit to undergo such Hardships as are necessary for defending and supporting the



the Honour of their Country: And our Gentry in general seem to distinguish themselves by an ill State of Health, in all Probability the Effect of this pernicious Distemper; for the Secresy which most People are oblig'd to in this Disease, makes the Cure of it often ineffectual; and tho' the Infection itself may possibly be remov'd, yet for want of taking proper Methods, it generally leaves such an ill Habit of Body as is not easily recover'd. 'Tis to this we seem to owe the Rise of that Distemper, the *King's-Evil*, never known till the *French Disease* began to prevail here. But what makes this Mischief the more intolerable is, that the Innocent must suffer by it as well as the Guilty: Men give it to their Wives, Women to their Husbands, or perhaps their Children; they to their Nurses, and the Nurses again to other Children; so that no Age, Sex or Condition can be entirely safe from the Infection.

Another ill Effect of this Vice is, its making People profuse, and tempting them to live beyond what their Circumstances will admit of; for if once Men suffer their Minds to be led astray by this unruly Passion, no worldly Consideration whatever will be able to stop it; and Wenching as it is very expensive in itself, without the ordinary Charges of Physick or Children, often leads Men into a thousand other Vices to support its Extravagance: Besides, after the Mind has once got this extravagant Turn, there naturally follows a Neglect and Contempt of Business; and Whoring of itself disposes the Mind to such a sort of Indolence, as is quite inconsistent with Industry, the main Support of any, especially a Trading Nation.

The Murdering of Bastard Infants is another Consequence of this Vice, by much worse than the Vice itself; and tho' the Law is justly severe in this Particular, as rightly judging that a Mind capable

of divesting itself so intirely of Humanity, is not fit to live in a civiliz'd Nation; yet there are so many ways of evading it, either by destroying the Infants before their Birth, or suffering them afterwards to die by wilful Neglect, that there appears but little Hope of putting any Stop to this Practice, which, besides the Barbarity of it, tends very much to dispeople the Country: And since the Prosperity of any Country is allow'd to depend in a great Measure, on the Number of its Inhabitants, the Government ought, if it were possible, to prevent any Whoring at all, as it evidently hinders the Propagation of the Species: How many thousand young Men in this Nation would turn their Thoughts towards Matrimony, if they were not constantly destroying that Passion, which is the only Foundation of it? And tho' most of them, sooner or later, find the Inconvenience of this irregular Life, and think fit to confine themselves to one, yet their Bodies are so much enervated, by the untimely or immoderate Encrease of this Passion, together with the Relicks of Venereal Cures, that they beget a most wretched, feeble, and sickly Offspring: We can attribute it to nothing else but this, that so many of our ancient Families of Nobles are of late extinct. There is one thing more we ought to consider in this Vice, and that is the Injury it does to particular Persons and Families; either by alienating the Affections of Wives from their Husbands, which often proves prejudicial to both, and sometimes fatal to whole Families; or else by debauching the Minds of young Women, to their utter Ruin and Destruction; for the Reproach they must undergo, when a Slip of this Nature is discover'd, prevents their marrying in any Degree suitable to their Fortune, and by Degrees hardens them to all Sense of Shame; and when they have

once

once overcome that, the present View of Interest
as well as Pleasure, leads them to continue in the
same Course, till at length they become common
Profligates.

These are the several bad Effects of Whoring;
and it is an unhappy Thing, that a Practice so uni-
versal as this is, and always will be, should be at-
tended with such mischievous Consequences. But
since few or none of them are the necessary Effects
of Whoring, consider'd in itself, but only proceed
from the Abuse and ill Management of it, our Bu-
siness is certainly to regulate this Affair in such sort
as may best prevent these Mischiefs. And I must
here beg pardon of those worthy Gentlemen of the So-
ciety, if I can't conceive how the Discouragement
they have given, or rather attempted to give, to
publick Whoring, could possibly have the desired
Effect. If this was a Vice, acquir'd by Habit, or
Custom, or depended upon Education, as most o-
ther Vices, there might be some Hopes of suppress-
ing it; and then it would, no doubt, be commend-
able to attack it without Distinction, in whatever
Form or Disguise it should appear. But alas, this
violent love for Women is born and bred with us;
nay, it is absolutely necessary to our being born
at all: And however some People may pretend,
that unlawful Enjoyment is contrary to the Law of
Nature, this is certain, that Nature never fails to
furnish us largely with this Passion, tho' she is often
sparing to bestow upon us such a Portion of Rea-
son and Reflection as is necessary to curb it. A
That long Course of Experience which most of
these Gentlemen have had in the World, and which
is of such great Use in other Cases, may probably
occasion their Mistake in this; for Age is very li-
able to forget the Violence of youthful Passions, and,
consequently, apt to think them easier curb'd;
whereas if we consider the true Source of Who-
ring,

ring, and the strong Impulse of Nature that Way, we shall find, it is a Thing not to be too violently restrain'd; lest, like a Stream diverted out of its proper Channel, it should break in and overflow the neighbouring *Enclosures*.

History affords us several Instances of this Truth; I shall mention but one, and that is of Pope *Sixtus* the 5th, who was so strictly severe in the Execution of Justice, if such Severity may be call'd Justice, and particularly, against Offenders of this kind, that he condemned a young Man to the Gallies, only for snatching a Kiss of a Damsel in the Street; yet notwithstanding this his *Holiness's* Zeal, he never attempted once to extirpate Whoring entirely. But like a true *Pastor* separated the clean Sheep from the unclean, and confin'd all the Courtizans to one Quarter of the City: It is true, he did attempt to moderate this Vice, and banish'd as many Courtizans as he thought exceeded the necessary Number; but he was soon convinc'd of the Error of his Computation, for *Sodomy*, and a thousand other unnatural Vices sprung up, which forced him soon to recall them, and has left us a remarkable Instance of the Vanity of such Attempts.

Let us now proceed to the Proof of our Proposition, in the first Part of which it was asserted, that publick Whoring is neither so Criminal in itself, nor so Detrimental to the *Society* as private Whoring.

Publick Whoring consists in lying with a certain Set of Women, who have shook off all Pretence to Modesty; and for such a Sum of Money, more or less, profess themselves always in a Readiness to be enjoy'd. The Mischief a Man does in this Case is entirely to himself; for with respect to the Woman he does a laudable Action, in furnishing her with the Means of Subsistence, in the only, or at least most innocent way that she is capable of procuring of it. The Damage he does to himself is either

with

with Regard to his Health, or the Expence of Money, and may be considered under the same View as Drinking, with this considerable Advantage, that it restores us to that cool Exercise of our Reason, which Drinking tends to deprive us of. Indeed was there a Probability of a Woman's Amendment, and of her gaining a Livelihood by some honest Method, there might be some Crime in encouraging her to follow such a Profession: But the Minds of Women are observ'd to be so much corrupted by the Loss of Chastity, or rather by the Reproach they suffer upon that Loss, that they seldom or never change that Course of Life for the better; and if they should, they can never recover that good Name, which is so absolutely necessary to their getting a Maintenance in any honest Way whatever; and that nothing but meer Necessity obliges them to continue in that Course, is plain from this; that they themselves in Reality utterly abhor it: And, indeed, there appears nothing in it so very alluring and bewitching, especially to People who have that Inclination to Lewdness entirely extinguish'd, which is the only thing could possibly make it supportable.

The other Branch of Whoring, viz. *Private*, is of much worse Consequence; and a Man's Crime in this Case, increases in Proportion to the different Degree of Mischief done, if you consider his Crime with regard to the *Society*; for as to personal Guilt, Allowance ought to be made for the Encrease of Temptation, which is very considerable in the Case of debauching *Married Women*; upon account of the Safety to the Aggressor, either with Respect to his Health, or the Charge, and, if that affects him, the Scandal of having a Bastard. On the other Hand, the Injury done, is very considerable, as such an Action tends to corrupt a Woman's Mind, and destroys that mutual Love and Affection be-

between Man and Wife, which is so necessary to both their Happiness. Besides, the Risk of a Discovery, which at least ruins a Woman's Reputation, and destroys the Husband's Quiet, and where Virtue does not entirely give Way, if it Warps but ever so little, the Consequence is shockingly fatal; for tho' the good Man, suspicious of the Wife's Chastity, the Wife of the Gallant's Constancy, and the Gallant of the Husband's Watchfulness, by being a Check upon each other may keep the Gate of Virtue shut; yet then even all Parties must be attended with a never ceasing Misery not to be imagin'd, but by those who too fatally feel

When I talk'd of encouraging publick Whoring, The Crime of debauching young *Virgins* will appear much greater, if we consider that there is much more Mischief done, and the Temptation to do it much lessen'd by the fear of getting Children; which, in most Circumstances of Life, does a Man a deal of Prejudice, and keeps at least three Parts in four of our sober Youth from gratifying this violent Passion. Besides, the Methods that are necessary to be taken, before a Man can have such an Action in his Power, are in themselves Criminal; and it shows a certain Badness of Mind to persuade a Woman, by a thousand solemn Vows and Protestations, into such a good Opinion of you, and Assurance of your Love to her, that she trusts you with all that is dear and near to her, and this with no other View but the Gratification of a present Passion, which might be otherwise Vented, than at the certain Expence of her Rhin, and putting her under the Necessity of leading the Life of a *Publick Courtezane*.

From this general Consideration of Whoring it is evident, that tho' all the several Species of it proceed from the same Cause, but natural Love and Passion for Women, yet they are very different in their

their Natures; and fully as distinct Crimes as those which proceed from our Love to Money, such as Murder, Shoplifting, &c. And I hope I have said enough to prove, that the publick Part of it is by far the least Criminal, and least Detrimental to the Society; which of itself is a sufficient Motive for the Legislature to confine it to that Channel. I shall now proceed farther, and show, as I before propos'd, that the encouraging of publick Whoring, will not only prevent most of the mischievous Effects of this Vice, but even lessen the Quantity of Whoring in general, and reduce it to the narrowest Bounds which it can possibly be contain'd in.

When I talk'd of encouraging publick Whoring, I would be understood to mean, not only erecting Publick Stews, as I at first hinted, but also the endowing them with such Privileges and Immunities, and at the same time giving such Discouragement to private Whoring, as may be most effectual to turn the general Stream of Lewdness into this common Channel.

I shall here lay down a Plan for this Purpose, which, tho' it may well serve to illustrate this Point, and make good the Proof of my present Argument, would doubtless receive infinite Improvement by coming through the Hands of a National Senate, whose august Body, being compos'd of Spirituals as well as Temporals, will, I hope, take into Consideration this important Affair, which so neatly concerns both.

The Plan I would propose is this: Let a hundred or more Houses be provided in some convenient Quarter of the City, and proportionably in every Country Town, sufficient to contain two thousand Women. If a hundred are thought sufficient, let a hundred Masters be appointed, one to each House, of Abilities and Experience enough to take upon them the Management of twenty Courtezans each,

to

to see that they keep themselves neat and decent, and entertain Gentlemen after a civil and obliging Manner. For the Encouragement of such *Matrons*, each House must be allow'd a certain Quantity of all sorts of Liquor, Custom and Excise free; by which Means they will be enabled to accommodate Gentlemen handsomely, without that Imposition so frequently met with in such Houses. Besides the hundred above-mention'd, there must be a very large House set apart for an Infirmary, and Provision made for two able Physicians, and four Surgeons at least. *Lastly*, There must be three Commissioners appointed to superintend the whole, to hear and redress Complaints, and to see that each House punctually observes such Rules and Orders as shall be thought necessary for the good Government of this Community. For the better Entertainment of all Ranks and Degrees of Gentlemen, we shall divide the twenty Women of each House into four Classes, who for their Beauty, or other Qualifications may justly challenge different Prices.

The first Class is to consist of eight, who may legally demand from each Visitant Half a Crown. The second Class to consist of six, whose fix'd Price may be a Crown. The third Class of four at Half a Guinea each. The remaining two make up the fourth Class, and are design'd for Persons of the first Rank, who can afford to pay a Guinea for the Elegancy of their Taste. To defray the Charges of this Establishment, will require but a very moderate Tax: For if the first Class pays but forty Shillings Yearly, and the rest in Proportion, it will amount to above ten thousand Pounds a Year, which will not only pay the Commissioners Salaries, Surgeons Chests, and other Contingencies, but likewise establish a good Fund for the Maintenance of Bastard-Orphans and superannuated Courtezans.

For

For the better Government of this Society, it will be necessary that the Mistress have an absolute Command in her own House, and that no Woman be suffer'd to go Abroad without her Leave. No Woman must be suffer'd to lye in within the House, nor any young Children admitted under any Pretence. No Musick or Revelling to be allow'd in any Room to the Disturbance of the rest. No Gentlemen disorderly or drunk to be admitted at an unseasonable Hour, without the Consent of the Mistress. And, in Case of Violence, she must be empower'd to call the Civil Aid.

For the Society's Security in Point of Health, it must be Order'd, That if any Gentleman complains of receiving an Injury, and the Woman, upon Search, be found tainted, without having discover'd it to the Mistress, she shall be strip'd and cashier'd. But if a Woman discovers her Misfortune before any Complaint is made against her, she shall be sent to the *Infirmary*, and cur'd at the Publick Charge. No Woman that has been twice pox'd shall ever be re-admitted. *Note*, That three Claps shall be reckon'd equivalent to one Pox.

But as no Society ever fram'd a compleat Body of Laws at once, till unforeseen Accidents had taught them Foresight, we shall refer the farther Regulation of these Laws, with whatever new ones shall be thought necessary, to the *Wisdom* of the *Legislature*.

The Publick Stews being thus erected and govern'd by good and wholesome Laws, there remains nothing to compleat this Project, but that proper Measures be taken effectually to discourage all other Kinds of Whoring whatsoever. And here it is to be hop'd, that those worthy Gentlemen of the Society, who have hitherto distinguish'd their Zeal to so little Purpose, will now exert themselves where they have so good a Prospect of Success;
for

for altho' a poor Itinerant Courtezan could not by any Means be persuaded to starve at the Instigation of a *Reforming* Constable, yet a little *Bridewell* Rhetorick, or the Terrors of a Transportation, will soon convince her that she may live more comfortably and honestly in a *Publick Stew*. If there are any so foolish as to love Rambling better, or who are not qualify'd to please Gentlemen according to Law, they ought to be transported; for *Bridewell*, as it is now manag'd, only makes them poorer, and consequently lays them under a greater Necessity than ever of continuing Whores.

Let us now suppose, for Brevity Sake, that the *Publick Stews* are as much as possible favour'd and encourag'd, and that all the other Branches of this Vice have the utmost Rigour of the Laws exerted against them.

It now remains for me, to shew what Benefit the *Nation* would receive thereby, and how this Project would prevent, or in any Degree alleviate those Mischiefs which I have mention'd to be the necessary Consequences of this Vice. As for any Objections that may be rais'd against me, either *Christian* or *Moral*, I shall refer them to the Close of this Discourse.

First, then, I say, the *Nation* would receive a general Benefit by having such a considerable Number of its most disorderly Inhabitants brought to live after a regular civiliz'd Manner. There is, one Year with another, a certain Number of young Women who arrive gradually, Step by Step, at the highest Degree of Impudence and Lewdness. These Women, besides their Incontinence, are commonly guilty of almost the whole Catalogue of immoral Actions: The Reason is evident; They are utterly abandon'd by their Parents, and thereby reduc'd to the last Degree of Shifting-poverty; if their Lewdness cannot supply their Wants, they must have

have Recourse to Methods more criminal, such as *Lyine, Cheating, open Theft, &c.* Not that these are the necessary Concomitants of Lewdness, or have the least Relation to it, as all *lewd Men of Honour* can testify, but the Treatment such Women meet with in the World, is the Occasion of it.

Those Females, who either by the Frigidity of their Constitutions, a lucky Want of Temptation, or any other Cause, have preserv'd their Chastity, and the Men, in general, Chaste or Unchaste, are so outrageous against these Delinquents, that they make no Distinction; all of them are branded with the same opprobrious Title, they are all treated with the same Contempt, all equally despis'd: So that let them be guilty of what other Crimes they please, they cannot add one Lot to the Shame they already undergo. Having thus remov'd the Fear of worldly Reproach, which is justly esteem'd the greatest *Bulwark of Morality*, it is no Wonder if these Women, insensible of Shame, and prick'd on by Want, commit any Crimes where they are not deterr'd by the Fear of corporal Punishments. But the Case now will be quite alter'd; these Women, as soon as they have attain'd a competent Share of Assurance, and before they are pinch'd with the Extreme of Poverty, will enter themselves in some of the abovemention'd Classes of profess'd Courtezans; where, instead of being necessarily dishonest, they will have more Inducements to Honesty than any other Profession whatsoever. The same Money defends as well as it corrupts a *Prime Minister*: A *Churchman* takes Sanctuary in a Gown, and who dare accuse a Mitre of *Simony*? Accuse a *Colonel* of Injustice, he is try'd by his Board of *Peers*, and your Information is false, scandalous, and malicious: A *Lawyer* cheats you according to Law; and you may thank the *Physician*, if you live to complain of him: *Over-reaching*

in Trade, is *prudent Dealing*, and *Mechanick Cunning* is styl'd *Handicraft*. Not so fares the poor Courtesan; if she commits but one ill Action, if for Instance, she should circumvent a Gentleman in a *Snuff-Box*, she can hardly escape Detection; and the first Discovery ruins her; she is banish'd the *Publick Stews*, mark'd out for Infamy, and can have no better Prospect than a Transportation. On the other Hand, the Motives to Honesty will be as great here as any where: It is natural for Mankind to regard chiefly the good Opinion of those with whom they converse, and to neglect that of Strangers; now in this Community, Lewdness not being esteem'd a Reproach, but rather a Commendation, they will set a Value on their good Name, and stand as much upon the Puncto of Honour as the rest of Mankind; being mov'd by the same commendable Emulation, and deter'd by greater, or at least more certain Punishments. Besides this Reformation in Point of Honesty, the Publick will receive another Benefit in being freed from those nocturnal Disorders, Quarrels, and Brawlings, which are occasion'd by vagrant Punks, and the Number of private Brothels dispers'd throughout the City, to the great Disturbance of its sober Inhabitants.

We have already mention'd the *French Disease* as one of the worst Attendants upon Lewdness, and with good Reason; for in the Enjoyment of this Life, Health is the *sine qua non*; and this Distemper has one Thing in it peculiarly inveterate, as if it came out of *Pandora's* worst Box; there is no other Disorder but what at some Age, or in some particular Constitution, will abate of itself without the Application of Medicines; but this is such a busy restless Enemy, that unless resisted, he is never at a Stand, but gathers Strength every Day, to the utter Disquiet of the Patient. Now it is so evident that the *Publick Stews*, when well regu-

regulated, will prevent the Spreading of this Plague, that a prolix and tedious Proof of it would look like Declaiming. As this Disease has its Spring and Source entirely from publick Whoring, and from thence creeps into private Families; so it likewise receives continual Supplies and Recruits thro' the same Channel: When this Source is once dry'd up, the Nation will naturally recover its pristine Health and Vigour: And this cannot fail to happen, if due Care be taken to keep the *Stews* free from Infection; for what young Fellow will be so industriously mad as to take Pains to run his Head into an Apothecary's Shop, when he may with so much Ease and Conveniency, and without the Fear of a *Reforming Officer*, both secure his Health and gratify his Fancy with such a Variety of Mistresses.

'Tis true, the keeping of the *Publick Stews* so very safe will appear a difficult Task, at first Sight, but not so, if we consider the Case a little nearer. This Disease is propagated reciprocally from the Woman to the Man, and from the Man to the Woman; but the first is the most common for several Reasons: We are not like Cocks or Town-Bulls, who have a whole Seraglio of Females entirely and solely at their Devotion; on the contrary, one industrious pains-taking Woman, that lays herself out that Way, is capable of satisfying several rampant Males; insomuch, that a select Number of Women get a handsome Livelihood by being able to oblige such a Number of Customers. Now, if but a few of these Women are unsound, they can infect a great many Men; whereas these Men have neither Power nor Inclination to infect the like Number of Women. I say, Inclination; for a Woman, to raise Money for the Surgeon's Fee, may counterfeit Pleasure when she really receives Pain; nay, she may even venture to complain of
being

being hurt; for the Man will attribute the Pain he gives her either to her Chastity or his own Vigour; not dreaming, perhaps, that he has molested a *Shanker*. This a Female may do, as being only passive in the Affair, but a Man must have real Fancy and Inclination before he is qualify'd to enter upon Action: And how far this Fancy to Woman may be cool'd by a stinging *Gonorrhœa*, I leave the experienc'd Reader to judge; and whether a Man won't rather employ his Thoughts upon his *round Diet*, how to digest two at Night and three in the Morning; what Conveyance to find out, when poach'd Eggs grow nauseous, and how to preserve his Linnen from being speckled, with a Thousand other Particulars that occur to a Man in this Distress; but these are sufficient, with the Assistance of a *Cordee*, to *bridle* any moderate Passion. So that from the whole we may safely draw this Conclusion; that since the Men are so seldom guilty of transgressing in this Kind, the spreading of this Distemper must be owing to the Neglect of Cure in the Women. Now the *Publick Stews* will be so regulated, that a Woman cannot possibly conceal her Misfortune long; nay, it will be highly her Interest to make the first Discovery; so that whatever Damage the *Society* may sustain at first, when Claps are most current, it will be soon repair'd, and this Distemper, in Time, entirely root-ed out. But of this enough.

The next Thing that comes to be consider'd in this Vice, is the Expence it occasions, and the Neglect of worldly Business, by employing so much of our Time and Thoughts; for let a Man have ever so much Business, it can't stop the Circulation of his Blood, or prevent the Seminal Secretion; for Sleeping or Waking, the *permaticks* will do their Office, tho' a Man's Thoughts may be so much employ'd about other Affairs that he cannot attend

attend to every minute Titillation. A Man of Pleasure, indeed, may make this copulative Science his whole Study; and, by Idleness and Luxury, may prompt Nature that Way, and spur up the Spirits to Wantonness; but then his Constitution will be the sooner tir'd; for, the Animal Spirits being exhausted by this Anticipation, his Body must be weaken'd and his Nerves relax'd; neither will his irregular effeminate Life assist them in recovering their former Force. Besides, those Parts which more particularly suffer the Violence of this Exercise, are liable to many Accidents; and Men of Pleasure, tho' otherwise pretty healthy, are often troubled with Gleets and Weaknesses, either by a former Ulceration of the *Prostrates*, or else some violent Over-straining, which occasions this Relaxation. These Men, 'tis true, will talk very lustily of Women; but, pretend what they please, they can never have that burning Desire which they had formerly, when their Vessels were in full Vigour. The Truth is, their Lust lies chiefly in their Brain, kept alive by the Impression of former Ideas, which are not so easily rubbed out as the Titillation which created them; and this Passion comes to be so diminished, that, in Time, it changes its Residence from the *Glans Penis* to the *Glandula Pinealis*. A Man of Business, on the contrary, or one who leads a sober, regular Life, will seldom be attacked by these wanton Fits; but, then, they will come with double the Violence; for tho' it is a common received Opinion, that the longer a Man refrains, the better he is able to refrain, yet it is only true in one Sense, and amounts to no more than this; That, if a Man has been able, for such and such Reasons, to curb this Passion, for Instance, a Month, he will, if the same Reasons hold, and without an additional Temptation, be able to curb it a Month longer; but nevertheless, he may have Desires much stronger than

a Man; who, for Want of these Motives to Abstinence, gratifies them every Day. If there are some Men of a particular Constitution, whose puny Desires may be easily blocked up with the Assistance of *three small Buttons*, or else endowed with such an extraordinary Strength of Reason, that they can master the most *rampant* Sallies of this raging Passion, I heartily congratulate their happy Conquest, but have nothing more to do with them at present, the *Publick Stews* not being designed for such! I am here speaking of those Men of Business who, notwithstanding their Abstinence, or the Regularity of their Lives, are sometimes prevailed upon to quench these amorous Heats; and, I say, in such Men the Passion is much stronger than in Men of Pleasure, and that their Abstinence contributes to heighten the Violence of the Desire, and make it the more irresistible; for the Fancy not being cloy'd with too frequent Enjoyment, presently takes Fire; and the *Spermaticks* not being weaken'd with forc'd Evacuations, are in their full Vigour, and give the Nerves a most exquisite Sensation; so, that upon the least Toying with an alluring Wench, the Blood Vessels are ready to start; and, to use *Othello's* Words, *The very Sense aches at her*.

Now, what shall this Man do, when he has once taken the Resolution to make himself easy? He must either venture upon the Publick, where, it is Odds, he may meet with a Mischance that will either drain his Pocket and make him unfit for any Business, at least, without Doors; or else he must employ both his Time and Rhetorick, and perhaps too his Purse, in deluding some modest Girl; which, besides the Loss of Time in carrying on such an Intrigue, is apt to give the Head such an amorous Turn, as is quite inconsistent with Business, and may probably lead a Man into After-Expences, which at first he never dream'd of.

Now,

Now, to remedy all these Inconveniences, the *Publick Stews* will be always ready and open, where a Man may regulate his Expences according to his Ability, from Half a Crown to a Guinea; and that too without endangering his Health: And besides, which is chiefly to be consider'd, if a Man should be overtaken with a sudden Gust of Lechery, it will be no Hinderance to him even in the greatest Hurry of Business, for a ready and willing Mistress will ease him in the Twinkling of an Eye, and he may prosecute his Affairs with more Attention than ever, by having his Mind entirely freed and disengaged from those troublesome Ideas which always accompany a wanton Disposition of the Body. But to proceed:

Another ill Consequence of Whoring, is the Tendency it has to dispeople a Nation; and that both by the Destruction of Bastard Infants and by ruining young Men's Constitutions so much, that, when they marry, they either beget no Children, or such as are sickly and short-liv'd. The first of these, indeed, is almost unavoidable, especially in modest Women, who will be guilty of this Cruelty as long as Female Chastity carries that high Reputation along with it, which it really deserves: However, in common Women, it may and will be, in a great Measure, prevented by this Scheme; for every profess'd Courtesan, that is legally licens'd, will have an Apartment allotted her in the Infirmary when she is ready to lye-in, and will be oblig'd to take Care of her Child; by which Means a considerable Number of Infants will be rear'd up, that otherwise might probably have perish'd. Besides, there are a great many ordinary Girls, such as Servant-Maids, who are chiefly mov'd to this Action, by the Fear of losing their Services and wanting Bread; now this handsome Provision that is made for them, will be a great Inducement for such to enter themselves in

the *Stews*, rather than commit such an unnatural Action, especially when the Discovery is Death.

Let us now consider the Affair of Matrimony. Since the World is now no longer in a State of Nature, but form'd into several Societies independent of one another, and these Societies again divided into several Ranks and Degrees of Men, distinguish'd by their Titles and Possessions, which descend from Father to Son, it is very certain that Marriage is absolutely necessary, not only for the regular Propagation of the *Species*, and their careful Education, but likewise for preserving that Distinction of Rank among Mankind, which otherwise would be utterly lost and confounded by doubtful Successions. And it is no less certain and indisputable; that all Sorts and Kinds of Debauchery whatever are Enemies to this State, in so far as they impair the natural Vigour of the Constitution, and weaken the very Springs of Love.

This necessary Passion is, indeed, of such a Ticklish Nature, that either too much or too little of it is equally prejudicial, and the *Medium* is so hard to hit, that we are apt to fall into one of the Extremes. We are naturally furnish'd with an extraordinary Stock of Love; and, by the *Largeness* of the Provision, it looks as if Nature had made some Allowance for *Wear and Tear*. If young Men were to live entirely Chaste and Sober, without blunting the Edge of their Passions, the first Fit of Love would turn their Brains Topsy-turvy, and we should have the Nation pester'd with Love Adventures and Feats of Chivalry: By the Time a *Peer's* Son came to be Sixteen, he would be in Danger of turning Knight Errant, and might possibly take a Cobler's Daughter for his *Dulcinea*; and who knows, but a sprightly young *Taylor* might turn an *Orlando Furioso*, and venture his Neck to carry off a Lady of Birth and Fortune. In short, there are so many Instances; every

every Day, of these ruinous disproportion'd Matches, notwithstanding our present Intemperance, that we may justly conclude, if the Nation was in a State of perfect Sobriety, no Man could answer for the Conduct of his Children.

It must, indeed, be confess'd, as Matters now stand, the Excess of Chastity is not so much to be fear'd as the other Extreme of Lewdness, tho' there are Instances of both; and many Fathers, now living, would gladly have seen their Sons Fifty Times in a *Stew*, rather than see them so unfortunately marry'd. The other Extreme is equally, or rather more dangerous, as it is more common; for most young Men give too great a Loose to their Passions, and either quite destroy their Inclination to Matrimony, or make their Constitutions incapable of answering the Ends of that State.

To avoid therefore these two dangerous Extremes, we have erected the *Publick Stews*, which every considerate Man must allow to be that Golden Mean so much desired; for, in the first Place, we avoid the Inconvenience of too strict a Chastity: When a Man has gain'd some Experience by his Commerce in the *Stews*, he is able to form a pretty good comparative Judgment of what he may expect from the highest Gratifications of Love; he finds his Ideas of Beauty strangely alter'd after Enjoyment, and will not be hurry'd into an unsuitable Match by those romantick chimerical Notions of Love, which possess the Minds of unexperienc'd Youth, and make them fancy that Love alone can compleat the Happiness of a Marry'd State. But this will be so readily granted, that I shan't insist upon it further.

In the next Place, the *Public Stews* will prevent the ill Effects of excessive Lewdness, by preserving Men's Constitutions so well, that altho' they may defer Matrimony some Time for their special Advan-

tage, yet they will have a sufficient Stock of Desire left to persuade them, one Time or other, to quit the Gaiety of a Single Life: And when they do marry, they will be able to answer all the Ends and Purposes of that State as well, and rather better, than if they had liv'd perfectly Chaste.

This may seem a bold Proposition, but the Proof of it is nevertheless obvious. However, to proceed Methodically, there are three Ways by which lewd young Men destroy their natural Vigour and render themselves impotent: *First*, By Manufriction, *alias* Masturbation. *Secondly*, By too frequent and immoderate Enjoyment. And, *lastly*, By contracting Venereal Disorders, as Claps or Poxes.

The first lewd Trick that Boys learn, is this Manual Diversion; and when they have once got the Knack of it, they seldom quit it till they come to have actual Commerce with Women: The Safety, Privacy, Convenience, and Cheapness of this Gratification, are very strong Motives, and chiefly persuade young Men to continue the Practice of it.

If these *Onanites* were so abstemious as to wait the ordinary Calls of Nature, this Action, however unnatural, would be no more prejudicial when prudently manag'd, than common Copulation; but, instead of this, they are every Day committing *Rapes* upon their own Bodies; and tho' they have neither real Inclination nor Ability to attack a Woman, yet they can attack themselves, and supply all these Defects by the Agility of their Wrists, by which Means they so weaken their Genitals, and accustom them to this violent Friction, that, tho' they have frequently Evacuations without an Erection, yet the common and ordinary Sensation, which Females afford to those Parts, is not able of itself to promote this Evacuation; so that they are impotent to all Intents and Purposes of Generation.

To put a Stop therefore to the clandestine Practices, and prevent young Men from laying *violent Hands* upon themselves, we must have Recourse to the *Publick Stews*, which cannot fail to have the desired Effect: For which of these private Practitioners can be so brutish, as to prefer this boyish, solitary Amusement, before the actual Embraces of a fine Woman, when they can proceed with the same Convenience, Safety, and Privacy, in the one, as well as the other.

In the next Place, Men are often weaken'd, and sometimes contract almost incurable Gleet, by too frequent and immoderate Enjoyment: This seldom or never happens but in private Whoring, when some particular Mistress has made such a strong Impression upon a Man's Fancy, that he exerts himself in an extraordinary Manner beyond his natural Ability, and thereby contracts a Seminal Weakness, which is generally more difficult to cure than a virulent Running. Now this Danger will be pretty well remov'd by the Encouragement given to *Publick Whoring*, which, as I shall shew more particularly hereafter, will divert Mens Minds, and turn their Thoughts very much from private Intrigues: And it will be readily granted me, that no such Excess is to be feared in *Publick Stews*; where a Man only acting out of a general Principle of Love to the whole Sex, will be in no Danger of proceeding any farther than he is prompted by Nature and the particular Disposition of his Body at that Time.

As for the third Cause of Impotency, the Venereal Disease, we have already prov'd, that this Institution of the *Stews* is the best and surest Remedy against it; and shall only observe here how happily this Project provides against the various ill Effects of Lewdness, in whatever Light we consider them.

Thus, I think, the first Part of my Proposition pretty well clear'd, *viz.* That the *Publick Stews* will

will preserve Men's Constitutions so well, that they will have a sufficient Stock of corporal Ability, and consequently Inclination left to persuade them, sooner or later, to enter into the Marriage State.

I say further, that these Men, having thus preserv'd their Constitutions, will answer all the Intents and Purposes of that State, rather better than if they had liv'd perfectly Chaste.

When a Man and a Woman select one another out of the whole Species, it is not merely for Propagation; nay, that is generally the least in their Thoughts: What they chiefly have in View, is to pass the Remainder of their Lives happily together, to enjoy the soft Embraces and mutual Endearments of Love, to divide their Joys and Griefs; to share their Pleasures and Afflictions; and, in short, to make one another as happy as possible. As for Children, they come of Course, and of Course are educated according to their Parents Abilities.

Now all these Enjoyments depending upon the mutual Affection of these two, Man and Wife; whenever this Affection fails, either in the Woman or the Man, that Marriage is unhappy, and all the good Ends and Designs of this State entirely frustrated. To give the Women their Due, they must have the Preference in Point of Constancy; their Passions are not so easily rais'd, nor so suddenly fix'd upon any particular Object, but when this Passion is once rooted in Women, it is much stronger and more durable than in Men, and rather increases than diminishes, by enjoying the Person belov'd. Whether it is that Women receive as much Love as they part with, and that the Love they receive is not entirely lost, but takes Root again by Conception; whereas what a Man parts with never affects him farther, than just the Pleasure he receives at the Time of parting with it, or whether this Difference is owing to the different Turn of Men's Fancies,

cies, which are more susceptible of fresh Impressions from every handsome Face they meet, or perhaps that their Heads are so much employ'd in worldly Affairs, that they only take Love *en passant* to get rid of a present Uneasiness, whereas Women make it the whole Business of their Lives. Whatever the Reason is, I say, it is experimentally true, that a Woman has but a very *slippery Hold* of a Man's Affections after Enjoyment. Let us see therefore which of these two, the Chaste or the experienc'd Man, will be least liable to this Failure of Affection, and consequently which of the Two will make the best married Man.

The first great Cooler of a Man's Affections, after Marriage, is the Disparity of the Match. When a Man has marry'd entirely for Love, and to the apparent Detriment of his worldly Affairs, as soon as the first Flash of it is over, he can't help reflecting upon this Woman as the Cause, and, in some Sense, the Author of his Misfortunes: This naturally begets a Coldness and Indifference, which, by Degrees, turns to an open Dislike. Now, it is these Sort of Marriages that Chaste Men are always in Danger of falling into, as I have already prov'd; neither is there any effectual Way to convince a Man of this Folly and secure him against it, but by giving him some Experience in Love Affairs. Again, as chaste Men seldom marry for any Thing but sheer Love, so they have fram'd to themselves such high extravagant Notions of the Raptures they expect to possess in the Marriage Bed, that they are mightily shock'd at the Disappointment. A Chaste unexperienc'd Man is strangely surpriz'd, that those bewitching Charms should make such a faint Impression upon him after a thorough Perusal; he can scarce believe that the Woman is still possess'd of the same Charms which transported him formerly; he fancies he has discover'd abundance of little Faults and Imperfec-

tions,

tions, and attributes his growing Dislike to this Discovery, not dreaming that this Alteration is entirely in himself, and not in the Object of Desire, which remains still the same. The Truth is, when a Man is full fraught with Love, and that his Pulse beats high for Enjoyment, this peccant Love Humour falls down upon the Eye, which may be observ'd at such a Time to be full brisk and sparkling: 'Tis then the Beauty of every Feature is magnify'd by coming thro' this false Perspective, and *Parthenope* is no less than a Goddess. But when this dazling Humour is drawn downwards by a Reflexion, as in the Case of Marriage, a Man's Eyes are perfectly open'd; and tho' they may look languid, sunk, and environ'd with blueish Circles, yet he actually sees much better than before; for *Parthenope* will now appear to him a Mortal, such as she really is, divested of all those false Glosses and Appearances.

The Chaste Man is surpriz'd at this Change; he is apt to lay the Fault upon the Woman, and generally fixes his Affections on some other Female, who, he imagines, is free from those Faults: Then farewell happy Wedlock. The experienc'd Man, on the contrary, has try'd several Women; he finds they all agree in one Particular, and that after a Storm of Love there always succeeds a Calm: When he enters into Matrimony, he is prepar'd against any Disappointments of that Nature, and is ready to make Allowances for those Faults and Imperfections which are inseparable from human Kind. This is so true, that Women have establish'd a Maxim, that Rakes make the best Husbands; for they are very sensible how difficult it is to monopolize a Man's Affections; that he will have his Curiosity about those Affairs satisfy'd one Time or other; and tho' this Experience is useful before Marriage, it is very dangerous afterwards.

Besides,

Besides, to complete the Happiness of the Marriage State, or indeed to make it tolerably easy, there must be some Agreement in the Temper, Humour, and Disposition of the two Parties concern'd. If, for Instance, the Man can't endure the Sight of a *Metropolis*, and the Woman can't enjoy herself out of it; if the Man is grave, serious, and an Enemy to all jocular Merriment, when his Wife is a profess'd Lover of Mirth and Gaiety; these Two can never agree; Differences will arise every Day; and Differences in Wedlock are as hard to reconcile as those in Religion: We may guess at the Reason from a parallel Instance.

After the Revocation of the Edict of *Nantz*, several Protestant Gentlemen were shut up in the *Bastille* at *Paris*, where they liv'd constantly together for a considerable Time: They made an Observation, during their Stay there, That whenever the least Difference of Dispute happen'd amongst them, it was never reconcil'd till some Time after their Enlargement; because, said they, altho' we were Yoke-Fellows in Affliction, yet never being out of one another's Company, our Animolities were always kept up warm, for Want of a little Absence to cool them: It is the same Case with Matrimony; and People ought to be particularly careful to chuse a Wife as nearly of their own Temper as possible.

Now this Consideration never enters into the Head of a Chaste unexperienc'd Man; he is so infatuated with personal Love, that he imagines his whole future Happiness depends upon the Possession of such a Shape, or such a Composition of Features; when he is disappointed in this, how much will it add to the Chagrin, to find himself yok'd for Life to a Woman whose Temper is quite opposite to his own, and consequently whose Satisfaction is quite inconsistent with his? We may guess the Sequel;

quel ; separate Beds, separate Maintenance, and all the whole Train of Conjugal Misfortunes. In short, let us consider Matrimony under what View we please, we shall still find, that the experienc'd Man will make the best Husband, and answer all the Ends of Marriage much better than a Man who lives perfectly Chaste to his Wedding-Day.

Thus we see, by this happy Regulation of the *Publick Stews*, that Whoring, instead of being an Enemy to Matrimony, will advance and promote the Interest of it as much as possible.

We come now to the last great Point propos'd, viz. that this Project of the *Publick Stews* will prevent, as much as possible, the Debauching of modest Women, and thereby reduce Whoring to the narrowest Bounds in which it can possibly be contain'd.

To illustrate this Matter, we must slip a little back to consider the Constitution of Females; while they are in a State of Innocence ; and when we have taken a View of the Fortifications, which Nature has made to preserve their Chastity, we shall find out the Reason why it is so often surrender'd, and be the better able to provide for its Defence.

Every Woman who is capable of Conception, must have those Parts which officiate, so fram'd, that they may be able to perform whatever is necessary at that Juncture. Now, to have those Parts so rightly adapted for the Use which Nature design'd them, it is requisite that they should have a very quick Sensation, and, upon the Application of the *Male Organ*, afford the Woman an exquisite Pleasure ; for, without this extravagant Pleasure in Fruition, the recipient Organs could never exert themselves to promote Conception as they now do, in such an extraordinary Manner : The whole *Vagina*, as one continu'd *Sphincter*, contracting and embracing the *Penis*, while the *Nympha* and adjacent Islands have

have their particular Emissions at that Critical Minute, either as a Vehicle to lubricate the Passage, or else to incorporate with the Masculine Injection: Add to this, that the *Fallopian tubes* put themselves in a proper Posture to receive the impregnating Fluid, and convey it, as is suppos'd, to the *Ovaria*. Now it is hard to imagine, that so many alert Members, who can exert themselves in such a lively Manner on this Occasion, should be at all other Times in a State of perfect Tranquillity; for, besides, that Experience teaches us the contrary, this handsome Disposition would be entirely useless, if Nature had not provided a prior Titillation, to provoke Women at first to enter upon Action; and all our late Discoveries, in Anatomy, can find out no other Use for the *Clitoris*, but to whet the Female Desire by its frequent Erections; which are, doubtless, as provoking as those of the *Penis*, of which it is a perfect Copy, tho' in Miniature.

In short, there requires no more to convince us of the Violence of Female Desire, when rais'd to proper Height, but only to consider, what a terrible Risk a Woman runs to gratify it. Shame and Poverty are look'd upon as Trifles, when they come in Competition with this predominating Passion. But altho' it must be allow'd, that all Women are liable to these amorous Desires, yet, the Variety of Constitutions will make a considerable Difference; for as in some Men the *Olfactory*, *Auditory*, or *Optick* Nerves, are not so brisk and lively as in others, so there are some Women who have the Nerves of their *Pudenda* more lively, and endow'd with a much quicker Sensation than others. Now, whether this Difference is owing to the Formation of the Nerves, or to the different Velocity of the Blood circulating thro' those Parts, or whether it is owing to the different Quantity, or perhaps Acrimony, of that Fluid which is separated from the Blood by the

Nymphæ;

Nymphæ, and other titillating Glands: I say, from whence soever this Difference proceeds, according to the Degree of this Sensation, we may venture to pronounce a Woman more or less in her own Nature Chaste.

To counterballance this violent natural Desire, all young Women have strong Notions of Honour, carefully inculcated into them from their Infancy. Young Girls are taught to hate a *Whore*, before they know what the Word means; and when they grow up, they find their worldly Interest entirely depending upon the Reputation of their Chastity. This Sense of Honour and Interest, is what we may call artificial Chastity; and it is upon this Compound of natural and artificial Chastity, that every Woman's real actual Chastity depends.

As for Instance, Some Women are naturally more Chaste, or rather to speak properly, less Amorous than others, and at the same Time have very strict Notions of Honour. Such Women are almost impregnable, and may be compar'd to Towns strongly fortify'd both by Art and Nature, which, without Treachery, are safe from any sudden Attacks, and must be reduc'd by long and regular Sieges, such as few Men have the Patience or Resolution to go thro' with.

Other Women, again, have the same Value for their Reputation, and stand as much upon the Puncto of Honour; but then they are naturally of a very sanguine amorous Disposition. A Woman of this Class may not unjustly be compar'd to a Town well garrison'd, but whose mutinous unruly *Inhabitants* are strongly inclin'd to revolt and join the Enemy. Such Women, it's true, by extraordinary Care and Vigilance may suppress these Murinies; and Honour may for a long While keep Inclination under, but yet they are never perfectly safe; there are certain Times and Seasons, certain unguarded Hours,

Hours, when Honour and Interest are lull'd asleep, and Love has got the entire Ascendant. Besides, altho' we allow Love and Honour to be pretty equal Combatants, nay, even granting that, in a pitched Battle, when they have muster'd up all their Forces, Honour will have the Advantage, and quell Inclination; yet, in the Course of a long Civil War, it is Odds; but Love one Time or other obtains a Victory, which is sure to be decisive; for Inclination has this unlucky Advantage over Honour, that, instead of being weaken'd, it grows stronger by Subjection; and, like *Camomile*, the more it is press'd down and kept under, the sturdier it grows; or, like *Anteus*, it receives fresh Vigour from every Defeat, and rises the Brisker the oftner its thrown. Whereas Honour once routed never rallies; nay, the least Breach in Female Reputation is irreparable; and a Gap in Chastity, like a *Cassia* in a young Tree, is every Day a Widening. Besides, Honour and Interest require a long Chain of solid Reasoning, before they can be set in Battle-Array; whereas Inclination is presently under Arms the Moment Love has pitch'd his Standard. For, as we find that the least wanton Glance of a Lady's Eye quickly alarms a Man's Animal Spirits, and puts the whole Body Corporate into an unruly Ferment; so, doubtless, the Female Imagination is at least equally alert; and in such a sudden Souffle, betwixt Love and Honour, it is ten to one but the Enemy enters; for the Gate of Chastity, like the Temple of *Janus*, always stands open during these Conflicts. It must indeed be granted, that if the Loss of Honour was immediately to succeed the Loss of Chastity, the Virtue of these Women would be much stronger than it is; but they flatter themselves with the Hopes of Secrecy, and fancy that they have found out an Expedient to purchase Pleasure without the Expence of Reputation; by this Means Honour is

reconcil'd

reconcil'd to Inclination, or at best made to stand Neuter; and then the Consequence is very obvious. In short, a wanton Woman of Honour may withstand a great many Attacks, and possibly defend her Chastity to the very last; but yet she is every Day in Danger of being surpriz'd, and at best will make but a very precarious Defence.

A third Sort of Women, the very Reverse of the Preceding, have neither Honour nor Inclination; that is to say, they have neither the one nor the other to an equal Degree with the rest of the Sex. These Kind of Women, who put a slighter Value than ordinary upon their Characters, are generally, in their Circumstances, either above the World or below it; for when a Woman has her Interest and Fortune depending upon her Reputation, as all the middle Rank of Womankind have, she is a Woman of Honour of Course. Interest, indeed, is inseparable from Female Honour, nay, it is the very Foundation of it; and Honour and Interest, when they are considered as Guardians to Chastity, are synonymous Terms. The bare Puncto of Honour, when abstracted from Interest, would prove but a small Rub to Women in their eager Pursuit of Pleasure: Thus we see the Conduct of a Maiden Lady, how much more Circumspect it is whilst her Fortune in Marriage is depending, than afterwards, when that Point of Interest is secur'd by a Husband; for all marry'd Women are above the World in so far as they are out of the Reach of any Suspicions or Surmises, or even a Probability of Incontinence; and since they are not liable to be detected by Pregnancy, there's no other Sort of Conviction able to prejudice them, but downright ocular Demonstration: Which seems to be the Reason why so many of them take such Liberties, as if they were of *Falstaff's* Opinion, when he said, *Nothing but Eyes confutes me.* Female Honour, therefore, being so nearly

nearly ally'd, and closely annex'd to worldly Intérest, we must continue this Class of Women to two Sorts : *First*, Those whose Fortunes are independent, and above being influenc'd by the Censure of the World; and, *secondly*, Those who are so far below the World that they either escape its Censure, or else are incapable of being hurt by it. The first Sort lie under this Disadvantage, that let their natural Chastity be ever so great, the smallest Spark of Desire is capable of being blown up and raised to a considerable Pitch; whereas, when a Woman is once arriv'd to Maturity, that Portion of Honour which she has acquir'd is with Difficulty preserv'd, and at best is incapable of any Improvement. The second Sort are equally liable to have their Passions rais'd, however low they may be naturally, and besides lie under this farther Disadvantage, that tho' they can't promote their Intérest by preserving their Chastity, yet if they have the least Spark of Beauty, they will find their Account sufficiently in parting with it. The Virtue indeed of this Class of Women, seems chiefly to depend upon the Degree of Beauty which they stand possess'd of; for, if they have Charms sufficient to provoke young Men to be at any tolerable Pains and Cost, their Chastity can never hold out long, but must infallibly surrender.

The fourth and last Kind of Women we shall mention, are those who have a very moderate Share of Honour, join'd to a very amorous Constitution.

The Virtue of these Women is entirely Defenceless; and, as soon as a Man has remov'd that little timorous Coyness, which is natural to young Women in their first Attempts, he may proceed with Confidence, and conclude the Breach to be practicable; for, whatever Resistance he meets with afterwards, will only enhance the Pleasure of Conquest.

Most Women, indeed, let them be ever so fully resolv'd to comply, make as great a Shew of Resistance as they can conveniently counterfeit; and this the Sex would pass upon the World for a Kind of innate Modesty; but it is very easily accounted for.

As soon as Women have entertain'd any Degree of Love, they make it their whole Study to raise and maintain an equal Degree of Passion in the Men; and they are very sensible how far the bare Appearance of Modesty will prevail to render them amiable. The Pain they suffer in smothering their Desires, is fully recompenc'd by that secret Pleasure which a Lover's Eagerness gives them, because they esteem it a Proof both of the Sincerity and Violence of his Passion. A Woman is, not without some Reason, afraid, lest a Man's Love should diminish after Enjoyment, and would gladly bribe his After-Love, by the great Value she seems to put upon her Chastity before she makes him a Present of it.

Besides, not to mention the actual Pleasure a Woman receives in Struggling, it is a Justification of her in the Eye of the Man, and a Kind of *Salvo* to her Honour and Conscience, that she never did fully comply, but was in a Manner forc'd into it. This is the plain natural Reason why most Women refuse, to surrender upon Treaty, and why they delight so much in being *storm'd*.

Having thus taken a cursory View of the Sex, in their several Classes, and according to their several Circumstances, we may conclude, preferring Truth to Complaisance, that by far the greater Part of Womenkind hold their Virtue very precariously; and that Female Chastity is, in its own Nature, built upon a very *Ticklish* Foundation.

Hudibras has ludicrously plac'd the Seat of Male-Honour in the Posteriors, whereby it is secur'd from any Attack in Front; but Female-Honour, notwithstanding the apparent Safety of the Situation, like a Debtor's House upon the Verge of two Counties, is liable to be attack'd both Ways; a *parte ante & a parte post*.

That the Seat of Honour in Females has this double Aspect, like *Janus bifrons*, and consequently, that it is two Ways accessible, has already been taken Notice of by almost all the Writers upon this Subject; but it is worth remarking here, that *Livius* had an Eye to it when he modell'd the *Spartan Petticoat*; for tho' the Warmth of the Climate oblig'd the Women to be very open in that Part of their Dress, inasmuch that, if we believe *Plutarch* in his Comparison of *Numa* and *Licurgus*, the Habit which the Maidens of *Lacedaemon* wore, came but to their Knees, and was open on both Sides, so that as they walk'd their Thighs appear'd bare; yet this wise Law-giver would not permit them to make the least Aperture, either in the fore or hind Part of that Garment; rightly judging, that those two sacred Avenues to a Maid's Honour ought to be guarded with the utmost Caution.

For this same Reason the upright Posture of the Body has always been esteem'd the most decent; and it has ever been the Mode, in all Countries, for Ladies to Curysey instead of Bowing; for tho' a Female-Bow might seem a modest and coy Reclension of the Body with Regard to the Person saluted, yet it would occasion a very indecent Projection to those who should happen to be behind; especially since that dangerous Fashion of *Paffern Plackets* has crept into the *European Petticoat*.

But to return to our present Argument, the Design of which was to prove the following *Syllo-*

The only Way to preserve Female Chastity, is to prevent the Men from laying Siege to it : But this Project of the *Publick News* is the only Way to prevent Men's laying Siege to it. Therefore, this Project is the only Way to preserve Female Chastity.

The former Part of the Proposition is, I hope sufficiently prov'd. It is, indeed, evident, from the bare Consideration of the Nature of Females, that if the Men are suffer'd to go on, as they now do, in the Pursuit of Pleasure, there is no possible Way can be found out, effectually, to secure the Virtue of any one Woman of any Rank, or in any Station of Life. If a Woman is handsome, she has the more Trials to undergo; if homely, and for that Reason seldom attack'd, the Novelty of the Address makes the greater Impression : If she is married, it is Odds but there's a Failure at Home; and habitual Pleasures are not easily foregone, especially when they may be enjoy'd with Safety : If a Maid, her unexperienced Virgin Heart is capable of any Impression : If she is rich, Ease and Luxury make the Blood run mad; and Love, if high-dier'd, is ungovernable : If poor, she will be the easier blis'd, when Love and Avarice jointly must be gratify'd.

In short, to sum up all, there is in the Passion of Love a certain fatal Crisis, to which all Women-kind are capable of being wrought up : The Difference of Virtue consisting only in this, that it is very hard to work a virtuous Woman up to this Crisis, and requires a very unlucky Concurrence of Circumstances : Whereas a Woman without a good Stock of Virtue must have an unaccountable Series of good Fortune, if she escapes. But, virtuous or not virtuous, when this Passion is once rais'd to the critical Height, it is absolutely irresistible.

Since, therefore, Female Virtue cannot effectually be secur'd, but by preventing the Men from laying Siege to it, by any secular Force. And that they are

(37)
 The only Way to prevent the Men from laying Siege to it. But this
 Siege to it, it remains for us to examine, if this
 Prevention can be effected by any other Method than
 that of erecting the *Publick Stews*; and whether off
 no the *Publick Stews*, when erected, will have the
 desired Effect.

That young Men, in a good State of Health, have
 their Desires towards Women, much stronger, and
 more violent, than for the Enjoyment of any Thing
 else in this Life, is a Truth not to be contested.
 And it is likewise as certain, that young Men will
 gratify these Desires, unless the Legislature can af-
 fix such a Penalty to the Commission of the Fact, T
 that the Apprehension of the Penalty may give their
 Minds more Uneasiness, than refraining from the
 Gratification.

Now there are but three Things which Men fear
 in this Life, viz. Shame, Poverty, and bodily Pain,
 and consequently but three Sorts of Punishments
 which the Legislature can inflict. The first of these
 indeed, might be omitted; for Shame is so very lit-
 tle in the Power of the Laws, that it hardly deserves
 the Name of a Penalty. If the Pillory, and such
 like infamous Punishments, are more terrible for the
 Shame that attends them, than for the bodily Pain, I
 it is not because such a Posture of a Man's Body, or
 with his Neck thro' a Hole, is in itself ignomin-
 ous, or that any Law can make it so, but because
 it publishes to the World that a Man has been prov'd
 to commit such a certain Action, in its own Nature
 scandalous, which he is sham'd to have thus pub-
 lically made known. The Truth is, Honour and
 Dishonour being only the different Opinions of Man-
 kind, as to the Good or Evil of any Action; and
 these Opinions in the Mind arising, as Dr. Clarke
 well observes, from the natural Fitness, or Unfitness
 of the Actions themselves, cannot be alter'd or de-
 termin'd by any secular Force. And that they are

entirely out of the Power of the Legislature, is evident in the Instance of Duelling, where a Man often receives Honour for a Breach of the Law, nay, is forc'd to break it in Defence of his Honour.

The utmost Scandal, therefore, which the Laws can affix to any Action, is to make a full and open Publication of the Fact: Now it is evident that this Publication cannot have a sufficient Influence over Men's Minds to deter them from Wenching, a Crime which meets with so favourable a Reception in the Eye of the World, that young Men are not ashamed to boast of it.

We must have Recourse then to Fine or Corporal Punishment, or perhaps both. If it is a Fine, it must be one of these three Sorts; either a certain determinate Sum for every Offence, or, to make it fall more equally, such a certain Portion of a Man's whole Substance, or else it must be such a Sum as the Jury shall think sufficient to repair the Woman's Damages. The first is impracticable because of its Inequality, with Regard to Men's different Fortunes. The second would punish none but Men of Fortune. And the third, in many Cases, would be impossible; for Women are often ruin'd by such as have it not in their Power to make them Amends. But granting that a Fine could be so happily contriv'd as to affect all Men equally in their several Stations of Life, and let us suppose this Fine considerable enough, for so it must be, to deter any moderate spirited Man, yet still we lye under a manifest Dilemma as to the Point of Proof; for if the Proof is to depend upon the Evidence of Eye-Witnesses, none but Fools will be convicted; and let a Man be ever so indifferent, he that swears to ~~run in~~ ^{run in} must have good Eyes, and be a good Swearer withal. If, on the other Hand, a Man is to be convicted upon the

sole

sole Evidence of the Woman, we run into greater Inconveniencies; for either a Woman is to be recompenc'd for the Injury she has receiv'd, or not; if not, there is no modest Woman of common Sense but will chuse much rather to conceal her Weakness than expose it in publick Court so much to her own Prejudice; and this too upon the sole Motive of doing Prejudice to a Man, for whom, in all Probability, she still retains an Affection! So that no Man would be accus'd, but by such Sort of Women as the Law can never intend to favour or countenance.

And if the Woman is to receive this Fine, either in Part or the Whole, by Way of Reparation, not to mention its being an actual Encouragement to transgress, this Recompence would only be a Means to promote a Multitude of false Accusations; for what Man could live with so much Circumspection, that a Woman might not often have an Opportunity to accuse him of such a Fact, with very probable Circumstances, when there is no Opportunity of detecting the Fallacy. This Difficulty, indeed, is not to be got over; and the Objection lies equally strong against all Sorts of Corporal Punishment, Death, itself not accepted. For if there are so many false Indictments for Rapes, where a Woman receives no Benefit by the Prosecution, where she is liable to such cross Examinations, and where the Possibility of the Fact is so much doubted, that a Woman is generally discountenanc'd, and must bring a Number of probable concurrent Circumstances before she can gain Credit; I say, notwithstanding these Discouragements, there are so many malicious Prosecutions for Rapes, that the Benefit of the Law in general is much disputed, what may we expect in the present Case, where a Woman has nothing to do but acknowledge

knowledge that she was over-persuaded, and that
all Difficulties vanish? Besides, if such a Law
was made, setting aside that the Remedy would
be worse than the Disease, it is much to be ques-
tion'd if it prov'd any Remedy at all: For what
Fine can we propose as sufficient to deter Men
when there are so many that squander away their
whole Fortunes upon this sole Gratification? And
what Corporal Punishment, on this Side Death, can
we find out equivalent to a *Pox*, which they every
Day run the Risque of?

But no such Law, as yet, has been so much as
propos'd, altho' Whoring has been a very obvious
Mischiefe ever since Laws were in Being; therefore
without farther Argument, considering the Wisdom
of our Legislature, that such a Law never has been
made, ought to be sufficient Reason for us to judge
it impracticable.

Since the Torrent of Lewdness, then, is too strong
to be oppos'd by open Force, let us see if we can
find out an Expedient to divert it by Policy and
prevent the Mischiefe, tho' we can't prevent the
Crime.

Most Authors, who have writ of Government
have chose to express their Sentiments by comparing
the Publick Body with the Body Natural; and Mr
Hobbs, in his *Leviathan*, has carry'd the Allegory
as far as it will go. To make Use of it in the
present Instance, we may look upon Whoring as a
Kind of Peccant Humour in the Body Politick,
which, in order to its Discharge, naturally seizes
upon such external Members as are most liable to
Infection, and at the same Time most proper to
carry off the Malignity. If this Discharge is pro-
moted by a License for *publick Stews*, which is a
Kind of legal Evacuation, the Constitution will cer-
tainly be preserved: Whereas, if we apply Penal
Laws,

Laws, like violent Arrivements, they will only drive the Disease back into the Blood: where, gathering Strength, and at last annihilating the whole Mass, it will break out with the utmost Virulence, to the apparent Hazard of those sound Members, which otherwise might have escaped the Contagion. As we may observe in a *Clap*, where Nature of her own Accord expels the noxious Humour thro' the same Passages by which it was at first received: but if we resist Nature in this Discharge, and retel the Venom by too hasty an Application of *Strychn*, the Disease, then, turns to a *Pox*, seizes the Vitals, and (to use *Solomon's* Words) *like a Dart, strikes thro' the Liver*. But, leaving *Allegory* as more proper for *Rhetoric* or *Poetry*, than such serious Debates, since this Project of the *Publick Stew*, is the only Expedient now left for the Preservation of Female Chastity, the Question is, Whether or no this Expedient will really answer the End proposed.

To prove the Affirmative, requires no more, but that we look into ourselves, and examine our own Passions; for Love ever was and will be the same in all Men, and in all Ages. The first amorous Emotions that young Men feel are violent: they are plagued with a Stimulation which raises a vehement Desire: The Passion is strong, but then it is general: It is Lust, not Love. And, therefore, the natural Impatience of Lust will prompt them to take the speediest way for present Gratification, and make them prefer the ready and willing Embraces of a Courtesan, before the doubtful and distant Prospect of enjoying a modest *Damuel*, whose Coyne will cost so much Pains, as well as Time, to overcome; and, when overcome, may probably occasion a future Uneasiness, and give them more Trouble after Enjoyment than they had before.

Besides this, if their first Affections should happen to be engaged to a particular Object, which is very rare; and that this particular Object was in their Power to compass, which is still rarer; yet there is naturally in young Men a certain secret Shame, which attends their first Sallies, and prevents their declaring a private Passion, till it grows so violent, that they are forced to give it vent upon the Publick; and by that Means get into a regular Method of making themselves easy, without doing their Modesty any Violence.

But tho' the natural Bent of Men's Minds inclines them to an easy Purchase of Pleasure in their first Amours; yet publick Whoring lies at present under so many Disadvantages, the publick Women, for want of good Regulation, are so infamous in the Principles and Practice, the Places of Resort so vile, and so scandalously impoling in the common Expence, and, lying under the Lash of the Civil Power, so pester'd with the mercenary Officialness of *Reforming Constables* and, which is worst of all, the Plague of *Claps* and *Poxes* is so inevitable, that Men, contrary to their Inclinations, are often forced to enter upon private Intrigues; either without trying the Publick, or after meeting with some Misfortunes in the Tryal.

Now if we see daily so many Young Men who prefer the publick Commerce under all these Disadvantages, what Success may we not expect from this happy Establishment of the *Stews*, when the Young Women's Behaviour will be regulated after a civil decent Manner; when the Houses of Entertainment will be so Commodious, and the Expence of Accommodation so reasonable; when the horrid Dread of *Claps* is entirely remov'd; and when the Laws, instead of disturbing such Assemblies, will be employ'd in their Protection, to give them the greater Coun-

Countenance and Encouragement? Surely we may hope for a thorough Reformation.

But if those Considerations should not prove fully effectual, and some Men should be so obstinate as to persist in private Whoring notwithstanding these Inducements to the contrary, we must then have Recourse to Legal Force, and drive those who are too resolute to be led. For tho' the Laws can't prevent Whoring, they may yet regulate it; the *Quomodo* is not in their Power, but the *Quomodo* is. A Man must Eat, but he may be directed how to Eat. The strongest Gush can't stop an unruly Horse, but the weakest will serve to turn him. And the smallest Stream is not to be obstructed, tho' we can change the Course of the greatest River. So Love, tho' ever so unruly and headstrong in the general, changes the particular Object of its Passion with the smallest Circumstance; and legal Penalties are no trifling Dissuatives when the Laws don't command Impossibilities.

This Argument indeed, of Compulsion is in a manner Supernumerary, and thrown in, as it were, *ex abundanti*. For the Publick Stews under this regular Oeconomy, will have to much the Advantage of private Whoring, whether we regard the Ease and Conveniency of Enjoyment, or the Beauty and Variety of Mistresses, that Men's natural Inclinations will sway them sufficiently without this superfluous Constraint. If there is any Fear of Success, the Danger lies on the other Side; and, indeed, we have some Colour of Reason to apprehend, least the whole Body of Lewdness being turn'd upon the Publick, there should want a sufficient Supply of young Women to recruit the Stews; which, by that Means, may run into a sudden Dis-repute, and lose a Character that will be difficult to retrieve. But however plausible this Objection may seem at first Sight,

Sight, we shall find, upon a nearer View, that it only serves to make the Excellence of this Scheme the more manifest.

As there is constantly in the Nation a certain Number of young Men, whose Passions are too strong to brook any Opposition: Our Business is to contrive a Method how they may be gratify'd, with as little Expence of Female Virtue as possible. But the Difficulty lies in adjusting this Matter and gauging our young Men's Affections so exactly, that the Modesty of one Woman may not be sacrific'd, more than is absolutely necessary for the Preservation of the rest.

The Gallants of this Age, indeed, are not quite so sturdy as that Rampant Roman Emperor who deflour'd ten Sarmatian Virgins in one Night; but what we want in Constitution, we make up in the Nicety of our Palates; as a squeamish Stomach requires the greatest Variety of Dishes: And some of our Youth are grown such perfect *figures* in Venery, that they can relish nothing but Virgins: They destroy, its true, a great deal of Beauty, by browsing only upon the Buds:

But we ought not to judge of these Men's Abilities by the Number of Women they debauch, no more than we should measure the Goodness of a certain curious Gentleman's Appetite by his bespeaking several Dozen of young Pigeons, when he only regal'd upon the Rumps: Neither is it intirely from a Wantonness of Fancy, or a Luxurious Taste of Pleasure, that Men indulge themselves in making this Havock, but chiefly for their own personal Safety. Young Girls are so giddy, thoughtless, and unexperient'd, and withal so fond of the Sport, at their first letting out, that they seldom escape a Taint; and a Man is not safe in being constant: Nay, some Men are afraid of venturing even after themselves;

themselves: By this Means several likely Women, that might do the Publick Signal Service, are in a short Time rendered useless: And, by a modest Computation, we are put to the Expence of as many virtuous Women, in one Year, as might reasonably serve the Nation Six.

Now, the *Publick Stews* will regulate this Affair so precisely, and with such critical Exactness, that, one Year with another, we shall not have one Woman employ'd in the Publick Service more than is absolutely necessary, nor one less than is fully sufficient.

When this Project is first set on Foot, the vast Choice and Variety there is at present of these Women, will give us an Opportunity of making a very beautiful Collection; and will, doubtless, for some Time, occasion a considerable run upon the Publick; so that *Private Whoring*, the only Nursery of our Courtizans, may probably remain too long neglected: For the whole Body of our incontinent Youth, like a standing Army, being employ'd in constant Action, there cannot well be spared a sufficient Detachment to raise the necessary Recruits.

But however true this may be, we shall thereby suffer no Inconvenience; for if the Supplies of young Women, which we may reasonable expect from the Northern and Western Parts of these Kingdoms, or from such Places as are remote and out of the Influence of this Scheme: I say, if these Supplies should not prove sufficient to answer the greatness of the Demand, and that the Reputation of the *Stews*, upon this Account, should begin to flag, why then the worst Accident that can befall, is a gradual Relapse into our former State of *Private Whoring*; and this no farther than is just necessary to furnish the *Stews*; and thereby make them retrieve

retrieve their former Character; For every Woman that is debauch'd more than is barely necessary, only brings so much additional Credit and Reputation to the *Stews*, and in some Measure atones for the Loss of her own Chastity, by being a Means to preserve that of others; so that whenever the Tide of private Lewdness runs too high, and exceeds the just and ordinary Bounds, it must of Course, by encouraging the *Publick Stews*, immediately suffer a proportionable Ebb: That is to say, it must be reduc'd again so low, that there will remain but just a sufficient Quantity to supply the *Stews*; which is as low as in the Nature of the Thing, is possible.

I might here lavish out Encomiums, and take Occasion to dwell upon those many Advantages that will accrue to the *Nation* by this admirable Scheme, but shall only take Notice of this peculiar Excellence, which it has above all other Schemes, that it necessarily executes itself.

But since the Necessity of debauching a certain Number of young Women, is entirely owing to the Necessity of supplying the *Publick Stews*; a Question may very reasonably arise, whether this Project might not be vastly improv'd, even to the total Extirpation of *Private Whoring*, by an Act for encouraging the *Importation of Foreign Women*. This, I must confess, deserves a serious Debate; for, besides the Honour of our Females, which would be preserv'd by such an Act, it might bring this farther Advantage; that whereas most of our estated Youth spend a great Part of their Time and Fortunes in travelling Abroad, for no other End, as it seems by most of them, but to be inform'd in the *French and Italian Gallantry*; they would then have an Opportunity of satisfying their Curiosity in foreign Amours, without stirring out of *London*. But

I shall leave the Decision of this Matter to abler Pens, well knowing, that a Truth of this Nature, which carries so much the Air of Novelty, will require much better Authority than mine to warrant it.

Let it suffice for the present, that I have fully prov'd what I at first propos'd in this Treatise: That *Publick Whoring* is neither so criminal in itself, nor so detrimental to the Society as *Private Whoring*; and that the encouraging of *Publick Whoring*, by erecting *Stews* for that Purpose, will not only prevent most of the mischievous Consequences of this Vice, but even lessen the Quantity of *Whoring* in general, and reduce it to the narrowest Bounds which it can possibly be contain'd in.

After what has been said, it may perhaps appear somewhat odd to talk of religious Objections, as if either Christianity or Morality could possibly object against a *Scheme*, which is entirely calculated for the Welfare and Happiness of Mankind. But since a great many Men amongst us have entertain'd such whimsical Notions of Religion, as to imagine that, in some Cases, a Law may be unjust and wicked, tho' it evidently promotes the Publick Good; as if the right Enjoyment of this Life was inconsistent with our Happiness in the next: I say, since many Men of Understanding have suffer'd themselves to be possess'd with this mistaken Principle, I shall, as briefly as may be, answer such Objections as can with any Colour of Reason be offer'd,

First, then, I expect to be attack'd with that old moral Precept, of *Not doing Evil that Good may come of it*. This may be answer'd with another old Saying, equally authentick, and more applicable to the present Purpose, that of *two Evils we ought to chuse the least*. The Case is this: A
private

private Member of a *Society*, may, doubtless, commit a Crime, with a Design to promote the Good of that *Society*, which was partly the Case of *Fellon* against the Duke of *Buckingham*; and this Evil Action may possibly answer the Goodness of the Intention; but is universally condemn'd as an unwarrantable Presumption; and falls justly under the Censure of doing a certain Evil, for the Prospect of an uncertain Good. But as to the *Legislature*, there is a wide Difference; for they, and they only, are entrusted with the Welfare of the *Society*: This Publick Welfare is, or ought to be, the whole End and Scope of their Actions; and they are fully empower'd to do whatever they judge conducive to that End. If their Intentions come up to this, they are certainly in their Consciences acquitted: But as to the World, their Actions, that is, their Laws are judg'd good or bad, just or unjust, according as they actually prove beneficial or detrimental to the *Society* in general: And therefore it is the grossest Absurdity, and a perfect Contradiction, in Terms, to assert, that a *Government* may not commit Evil that Good may come of it; for, if a Publick Act, taking in all its Consequences, really produces a greater Quantity of Good, it must, and ought to be term'd a good Act; altho the bare Act, consider'd in itself, without the consequent Good, should be in the highest Degree wicked and unjust.

As for Instance: A Ship performing Quarantine, and known to be infected, is sunk by a Storm; some of the Crew, half drown'd, recover the Shore; but the Moment they land, the *Government* orders them to be shot to Death. This Action in itself, is no less than a downright unchristian and inhuman Murder; but since the Health and Safety of the Nation is secur'd by this severe Precaution,

it

it is no Wonder, if we allow the Action to be not only justifiable, but in the strictest Sense of Morality just.

Another Objection; or rather the same set in a stronger Light, is, that altho' the Welfare and Happiness of the Community is, or ought to be the only End of all Law and Government, yet, since our spiritual Welfare is the *summum bonum* which all Christians should aim at, no Christian Government ought to authorize the Commission of the least known Sin, tho' for the greatest temporal Advantage.

To this Objection, I answer, That it is universally allow'd as one of the greatest Perfections of the Christian Religion, that its Precepts are calculated to promote the Happiness of Mankind in this World as well as the next; if so, then it is a direct Arraignment of the Lawgivers infinite Wisdom, *i. e.* A Contradiction, to assert that, in Matters of Law and Government, the Publick Breach of any Gospel-precept can possibly be for the temporal Good of any Society whatever: And, therefore, we may with Confidence affirm, that no sinful Laws can be beneficial, and *vice versa*, that no beneficial Laws can be sinful. Now we have already given sufficient Proof of the Benefit the Publick would receive by licensing the *Stews*, and, therefore, ought to conclude such License lawful; but, lest the apparent Wickedness of the *Stews* should be objected against this general Reasoning, it is fit that we examine this Matter a little nearer.

Fornication is, no doubt, a direct Breach of a Gospel-Precept, and is therefore a Sin; but this Sin, barely as such, concerns the Government no more than the Eating of Black-puddings, equally prohibited in the same * Text. The Reason is this:

Acts, c. 15. v. 29. That ye abstain from Meats offer'd to Idols, and from Blood, and from Things strangled, and from Fornication: From which if ye keep yourselves, ye do well. Fare ye well.

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The Sin consists in a full Intention to gratify a lustful Desire ; which Intention the *Legislature* cannot possibly prevent : Penalties indeed may deter Men from gratifying their Desires, at the Expence of the Publick, but will rather increase than lessen the Desires themselves. If it is argu'd, that the Sin of the Intention is aggravated by being put in Execution, so much the better for our Purpose ; for then the Argument stands thus :

Since the Sin of the Intention is entirely out of the *Legislature's* Power, the utmost they can do, with Regard to this Sin is, to prevent its being aggravated by actual Commission.

But the *Publick Stews*, as we have already prov'd, will prevent as much as possible this actual Commission.

Therefore the *Publick Stews* will prevent as much as possible this SIN.

Another Branch of this Objection, without which the Objection itself would be of no Force, is, that the authorizing of *Publick Stews* is a Publick Encouragement for People to Whore.

If by People are meant those in the *Stews*, I hope it will be thought no Crime to encourage such People, rather to confine themselves to the Practise of one Vice, than live by committing a Thousand ; especially when that one Vice is what they would really practise, whether they were encourag'd or not.

But if any imagine that this particular License would be a general Encouragement to the whole *Nation*, they are certainly mistaken. For, as to the Men, they are already as bad as they can be ; if any Thing cures them, it must be *Satiety* : Let them have full and free Leave to take a Surfeit of unlawful Love, and they will soon learn to prefer the chaste Embraces of Innocence before the bought

bought Smile of Harlots loveless, joyless, undear'd casual Fruition.

It is a right Observation that Restraint does but whet a Man's Passions instead of curing them.—
exuperat magis, ægrefcitque medendo. Æn. 12.

And a late ingenious Author, who study'd Mankind, speaking on this Subject, has these Words; To put down Publick Stews, is not only to disperse Fornication into all Parts, but, by the Difficulty, to excite wild and wanton People to this Vice.

It was observ'd at Rome, that in the full Liberty of Divorces, there was not a single Instance of one in fifty Years: And that Cato long'd for his Wife again as soon as she was in another's Possession.

The Master of Love says positively. *Quod licet ingratum est quod non licet Acrius urit.* And Martial, speaking to a married Rake, B. 3. Ep. 68, says,

Cur aliena placet tibi, quæ tua non placet uxor?

Nunquid Securus non potes arrigere?

I prithee tell me why a Wife

Thy am'rous Fancy never warms?

What! without Danger o'thy Life,

Cannot thy Cod-piece stand to Arms?

And again, B. 1. Ep. 74.

Nullus in urbe fuit tota, qui tangere vellet

Uxorem gratis, Cæciliana tuam

Dum licuit: sed nunc, positis custodibus, ingens

Turba futurorum est. Ingeniosus homo es.

There's no Man, *Cecil*, in the Town,
 Would, *gratis*, have enjoy'd thy Spouse;
 But now thou art so jealous grown,
 Lord! what a Croud about the House.
 You've lock'd her up t'increase her Value.
 In short, you are a cunning Fellow.

The *Publick Stews* will not encourage Men to be lewd, but they will encourage them to exercise their Lewdness in a proper Place, without disturbing the Peace of the *Society*, and with as little Derriment to themselves as possible. And, as to the Women, there's not the least Shadow of Encouragement: For no modest Woman ever lost her Maiden-head with the dismal Prospect of becoming a *Publick Courtesan*: And if a Woman is not modest, the Licensing of the *Publick Stews* is no more an Encouragement for her to practise, than the allowing a certain Number of Hackney-Coaches every *Sunday* is an Encouragement for the rest to Ply; when the very License, to some, expressly implies a Prohibition of the rest.

Having now sufficiently prov'd the Institution of the *Publick Stews* to be a Political Good, and answered all the religious Objections against it, I shall conclude, with observing, That I have the Authority of *Italy*, the most Politick Nation in the World, to back me in the first Part of my Argument; and the Opinion of *Holland*, one of the strictest Reform'd Churches, to vindicate me in the Second; and that we ourselves enjoy'd the Benefit of this Institution till we were depriv'd of it by the over-hasty Zeal of our first Reformers in the Sixteenth Century.

The

The *Publick Stews* were anciently kept in *Southwark*, if not by an exprefs License from the Government, at least by an open Permission; though we have most Reason to believe the first, since they paid regular Taxes, both to the *Lord-Mayer* of the City and to the Bishop of the See.

We do not find that they were ever molested 'till the 25th of *Edward* the Third, when, in the Parliament at *Westminster*, at the Request of the *Londoners*, says *Daniel*, an Act pass'd, obliging all Common Whores to distinguish themselves by wearing Hoods strip'd with divers Colours, or Furs, and their Gowns turn'd Inside out.

This, indeed, was but a Trifle to what they suffer'd thirty Years after, by *Wat Tyler's* Rebellion.

In the fifth of *Richard* the Second, *Wat* march'd up from *Dartmouth*, with a true Spirit of Reformation, fully resolv'd to burn and destroy every Thing that opposed him: If the Archbishop's Palace at *Lambeth* could not escape, there was little Mercy to be expected for the *Stews*: Beside, Whoring was not the least of *Wat's* Grievances: He began his Rebellion by killing a Collector of the Poll-Tax for being a little too brisk upon his Daughter: And his Antipathy to the *Stews* was still increas'd, by the Lord Mayor's shutting the City-Gates, and denying him Entrance; for he could not revenge the Affront more effectually than by cutting off so large a Branch of his Lordship's Revenue.

In short, every Thing concurred to the Destruction of the *Stews*, and demolish'd they were.

This Action, however, lost *Tyler* his Life; for *William Walworth*, the then Lord Mayor, was the very Man that struck him first off his Horse in *Smithfield*: For which the King, Knighted him, gave

gave him a hundred Pounds Pension, and added the Dagger to the City Arms.

Whilst Whoring was in this unsettled Condition, the Bishop thought it a good Opportunity to engross the whole Profit of licensing Courtezans, which occasioned them fresh Trouble; for *John Northampton*, who succeeded *Walworth*, either piqu'd at the Bishop's invading his Right, or out of a real reforming Principle, for he was a Follower of *Wickliff*, commenced a severe Persecution. He had his Spies and Constables in every Street to apprehend Strollers; and such Women as were neither handsome nor rich enough to bribe his Officers, were carried thro' the Streets in great Pomp, with their Hair shorn, and Trumpets, and Pipes playing before them. All this he did contrary to the express Commands of the Bishop, who had several Bickerings with him upon that Head.

This great Reformer, *John Northampton*, was from his troublesome Temper nick-named *Camber-Town*; and as he succeeded *Tyler* in the Work of Reformation, so he had like to have met with as bad a Fate; for two Years after he was found guilty of High Treason, without making the least Defence; had his Goods confiscated, and was condemned to perpetual Imprisonment, a hundred Miles from *London*: Accordingly he was sent to *Tentagil-Castle* in *Cornwall*.

This dreadful *Camber-Town* being removed, the *Stews* had Leisure to resettle themselves under the Protection of the Church; and enjoy'd an almost uninterrupted Tranquility for a hundred and fifty Years.

We find, indeed, an Act pass'd at *Westminster*, in the eleventh of *Henry the Sixth*, that no Keepers of *Stews* or *Whore-Houses*, in *Southwark*, should be impannelled

impannelled upon any Jury, or keep a Tavern in any other Place.

But the most sensible Blow they ever felt was the Invasion of the *French-Pox*. The *Spaniards* had brought it from the Islands of *Florida* to *Naples*; and the Army of *Charles* the Eighth, when he conquered that Kingdom in the Year 1495, transmitted it into *France*, from whence it had a very quick Passage into *England*; for there was an Act passed in the latter End of *Henry* the Seventh's Reign, for expelling out of the *Stews* all such Women as had the Faculty of burning Men.

However, we find they still continued in good Repute in the Reign of *Henry* the Eighth, and yielded a considerable Revenue to the *Bishop* of *London*; for *Bucer*, in one of his Books against *Gardiner*, taxes him with it, as an heinous Crime, that he should receive most of his Rents out of the Publick *Stews*.

After this terrible Acculation we may easily guess what Quarter our *Stews* met with at the Reformation. But now *Bucer* has got his Ends; the *Stews* are destroyed; those publick Nuisances are demolished; Whoring is attacked on all Hands without Mercy; and what then? Why, truly, by meer dint of Reforming, we have reduced Lewdness to that Pass, that hardly one Batchelor in the Nation will lie with a Woman, if he is sure that she's not found; and very few modest Women will suffer a Man to get them with Child, unless he makes a Promise to marry. In short, the Truth is, we are at this present Writing as bad as we can be; and I hope I have fairly shewn how we may be better.

F I N I S.

represented upon my duty, or having a Town in my
other place.

But the most I wish to show you is the
importance of the River. The operation of
bringing it from the mouth of the River to the
and the Army of Great Britain, when it
conquered that Kingdom in the year 1704, and
which it is now, from whence it has a very
quick Passage into the River; for there was an Act
passed in the latter end of the year 1704, which
designs, for expelling out of the River all such Wo-
men as had the Faculty of running down.

However, we and they still continued in good
Humour in the Month of March, the 17th, and
which a considerable Revenue to the Government.
For the River, in one of his late visits, was
very, takes him with it, as an honourable thing, that he
should receive more of his Honour out of the River.

After this terrible & cruel War, we have entirely
lost our Quarter, and our most of the Revenue.
For now there has not been a single House
and destroyed; and the River is almost
entirely; and what then? The River is
more than of its former, we have reduced it to
to the last, that hardly one Bridge is left in the
then will be with a Woman, it is the same
not stand; and very few more will be left
to get them with Child, and he makes a
to marry. In short, the River is now
at the present Writing as bad as ever, and I
hope I have fully shown how we may recover.

W I W I

